



The Rite Word

From the Venerable

The Place of Religion in Freemasonry

"Let no man enter upon any great or important undertaking without first invoking the aid of Deity!" At the threshold of one's Masonic career, this admonition emphasizes the value and efficacy of prayer within Freemasonry. It signifies that Freemasonry is rooted in natural religion, the faith of all good men and true, an integral part of every person's nature, expressed through prayer.



A father once expressed his pride in his son's desire to become a Mason, stating that Freemasonry is his religion. This conversation highlights the relationship between Freemasonry and religion. The son, however, does not view Freemasonry as a religion, but rather as a support and aid to all religions.

This dialogue underscores the need to define and limit the role of religion in Freemasonry, clarifying its religious aspects and its connection to dogmatic and revealed religions. Many Freemasons, like the father in the conversation, often confuse the natural religion at the core of Freemasonry with dogmatic or sectarian religion.

The Masonic Belief

- There is one God, the Father of all men.
- The Holy Bible is the Great Light in Masonry, the Rule, and Guide for faith and practice.
- Man is immortal.
- Character determines destiny.

Love of man is, next to love of God, man's first duty. Prayer,

communion of man with God, is helpful.

The Masonic Teaching Masonry teaches man to practice charity and benevolence, to protect chastity, to respect the ties of blood and friendship, to adopt the principles and revere the ordinances of religion, to assist the feeble, guide the blind, raise up the downtrodden, shelter the orphan, guard the altar, support the Government, inculcate morality, promote learning, love man, fear God, implore His mercy, and hope for happiness.

These principles, rooted in natural religion, form the foundation of Freemasonry. They are universal and applicable to all civilized religions. While these beliefs have similarities with certain religious dogmas, they serve as a common ground upon which Freemasons, regardless of their faith, can unite.

Historically, Freemasonry evolved in the 18th century in Great Britain, transcending borders and religious differences. The "Charges of a Free Mason" highlighted the importance of recognizing God and religion. Masons were encouraged to obey moral law, avoid atheism, and embrace honor and honesty. While Masons were once required to adhere to the religion of their respective countries, this changed to allow individuals from various denominations to become Masons. Freemasonry aimed to bridge differences, promoting friendship among individuals who might otherwise remain apart.

Before the transformation into a universal fraternity, Freemasonry was closely linked to the Established Church, serving its interests. As the Craft shifted from an operative to a speculative organization, it broadened its scope to include men of diverse backgrounds and beliefs, effectively universalizing its principles.

Religion is fundamental to Freemasonry, as it promotes morality and right living based on the principles of natural religion. These principles include the belief in one God as the

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November 19, 2023



"Soft and safe to thee,
my Brother, be thy resting place"

In Honor of Ill. Bennie Cooper 33°

Ill. Richard Fisher 33°

In Honor of Hon. Naresh Rampershad 32°

KCCH

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Venerable Master	Hon. Naresh Rampershad 32° KCCH	408-660-0121
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2023 - Chapter of Rose Croix

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Junior Warden	Bro. Chris Boyes 32°	925-200-9864
Master of Ceremonies	Bro. Chris Mays 32°	650-773-7995
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Master of Kadosh	Ill. Richard Fisher, 33°	408-779-4088
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Marshal of Ceremonies	Hon. Brandon Duenas, 32° KCCH	408-763-7696
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Ill. James Cole 33°
Sovereign Grand Commander
Supreme Council A.A.S.R.
Washington, D.C.



Ill. Frank Loui, 33° P.G.M.
Sovereign Grand Inspector
General in California,
Ancient & Accepted Scottish Rite
Southern Jurisdiction, U.S.A.

The Bodies of the Ancient and Accepted Scottish Rite, sitting in the Valley of San Jose, in the Orient of California, acknowledge and yield all allegiance to the Supreme Council (Mother Council of the World) of the Inspectors General, Knights Commander of the House of the Temple of Solomon of the Thirty Third Degree of the Ancient and Accepted Scottish Rite of freemasonry for the Southern Jurisdiction of the United States of America.

From the Wise Master

At the end of October, our blue lodge representatives with other voting members of Grand Lodge elected the next set of leaders for our Craft. On November 4th the Santa Clara Valley Masonic Officers Association hosted our are Grand Master of Masons in California, the Most Worshipful Sean Metroka, and several other Grand Lodge officers for the annual Grand Master's Reception.



MW Metroka's message of Sharing the Light of Freemasonry is good and timely for this season. We have the opportunity to reach out into our communities, around our homes and around our work places, to share a bit about our Fraternity and our desire to help people. By being the example of character for people to emulate, practicing civility during some of the most trying times

with difficult topics, and by showing kindness to people when perhaps they rarely receive it, we can set that standard for people to strive for. With all of that being done, our familiar symbol of the Compass and Square becomes recognized more as a brand of positivity that can continue to attract great people to do even greater things. Our Craft is not a simple trend that is occasionally fashionable, it is a sustaining beacon for folks to be measured by.

As we reach out into the community to remind them that we are here, every little bit helps. In my blue lodge, each year we like to sponsor a tree at San Jose's "Christmas in the Park". It's fun to meet with the other folks who are out decorating their tree and tell them more about what we stand for as well as watch folks admire our tree with a cup of hot cocoa in the evenings. So... how are you Sharing the Light of Freemasonry this season?

From the Commander

Freemasonry is not a religion. Freemasonry welcomes men of all different faiths and beliefs into our organization we only ask that you have a monotheistic belief in a supreme being.



This brings me to the time of year we are now entering,

Christmas. At one time in the world this was the celebration of hope as we moved from the darkest day of the year and the days began to get brighter. We now celebrate Christmas and the birth of Christ who lived and taught very specific lessons when dealing with your fellow man. These same lessons are taught in other religions too.

The lessons that Christ taught were tolerance, justice, hope and kindness, charity, and love, to only name a few. These lessons are taught throughout Freemasonry. It is because of this that in my humble belief that Freemasonry truly embodies the idea of the Christmas season year-round.

In our lodges and other Masonic organizations we, not just at this time of year, plan and perform acts to help the communities we are in daily. We teach our members, our brothers, to deal honestly and fairly with all whom we encounter. We emphasize that we are on the level with our brothers whether we have known them for years or we are first meeting them on that day. We teach that their religious affiliation or their political affiliation does not matter, that they have the right to their beliefs and affiliations just as we have the right to ours.

The positive energy that is generated in our lodges hopefully makes its way into the community through the acts of the individual masons. We learn the lessons of tolerance, justice, and hope so well in our meetings and Masonic activities that we instinctively act in the same way when out in the world.

We have been accused of running the world, but that is most certainly not the case. I do believe we are changing it every day though, when we walk out into the world and display that Masonic Spirit, that Christmas Spirit, we make the world just that much better by being in it and sharing with the world the ideals that Freemasonry is founded on.

Allow me to say this in the most secular way possible Merry Christmas to all regardless of faith, may this season bring you joy, happiness, and a better tomorrow!

From the Master of Kadosh

By now we should all be familiar with the origin of Freemasonry and the Scottish Rite. What may not be known is there was a Golden Age of Fraternalism. Membership grew at a rapid pace from the last third of the 19th century into the first part of the 20th. In the early 1900s it was estimated there were 568 fraternal societies and as many as 40% of American males belonged to one. The early lodges included: Patrons of Husbandry (Grange – 1864); Elks (1868); Knights of Columbus (1882); Woodsmen of the World (1890).



If you visit old cemeteries, you may see headstones that look like a tree stump with an inscription “Here lies a Woodsmen of the World”. That person was not a logger but rather a member of Woodsmen.

After the Civil War mutual and beneficial insurance companies decided to use the form of a fraternal organization to sell and retain new accounts. At that time there were no government welfare programs. In 1907, it was said there were over 78 fraternal orders offering low-cost insurance. This was an incentive for working men to join these fraternities. After the New Deal, many of these orders became insurance companies such as Woodsmen. There are still fraternal lodges where insurance is part of membership such as the Portuguese lodge S.E.S.

Some lodges arose from specific occupations. In the mid-1800s, railroads were big but working there was dangerous and there were no regular working hours. One account had a locomotive engineer working a single shift of over 40+ hours. Refusal to take the assigned runs could result in immediate firing. Under these conditions the first of the railroad lodges started, the Brotherhood of Locomotive Engineers (1863). Insurance and medical assistance were the primary goal, but work rules also resulted. In later years other railroad occupations formed their own lodges which became labor unions.

Many of the 568 lodges were not insurance related but found having “side degrees” helped build membership. These degrees, for a better term, were entertainment. If these lodges were college fraternities, the side degrees could be called hazing.

These side degrees had elaborate equipment available from catalogs such as the [DeMoulin Brothers](#). During the depression lodges stopped buying and DeMoulin Brothers became one of the largest suppliers of marching band uniforms.

The DeMoulin 1930 catalog showed available equipment. Frequent purchasers were the Odd Fellows and Woodsmen. Masonic lodges were not clients as it was said that Masons “were gentlemen and not frat boys”.

The items in the catalog included the Molten Lead Test where the candidate was to plunge his hand into a pot of melted lead. It was a pot of cold water with a flame under it. In the water was a material called “Dry Mercurine” which made it look like metal. The adver

From the Chief Knight

Calling all 32nd Degree Scottish Rite Masons! And I am reaching out in particular to all of our newly capped Brothers who were able to complete their degrees during the recent Reunion. Our chapter of the Knights of St. Andrew (KSA) is doing a lot of cool things and we want to share it with you.



THE WORK:

KSA is a great way to get involved and be of service while not overcommitting yourself to a new and unknown body. While the Lodge of Perfection, Chapter of Rose Croix, Council of Kadosh, and Consistory perform most of the work during our Stated Meetings, KSA supports these bodies by running sound, providing door greeters, receiving moneys for the Stated Meeting dinners, and running the bar during dinner. We also provide Flag details and the Arch of Steel honor guards for dignitaries and events.

Tim Lopez



Our newest members at the capping ceremony

Philosophical Implications of the New Kabbalah — Part 2

This essay, written by Dr. Sanford L. Drob, focuses on 19 aspects of the Kabbalah that are most readily understood in theological and philosophical terms. In the previous issue of the *Rite Word*, we discussed aspects 1 through 4.

5. There are several means through which humanity attains an indirect knowledge or awareness of the Infinite God.

The first, and most readily accessible route, is through our involvement in the mitzvot, and hence our participation in the meanings and values, such as the axiological structure, of the revealed universe. The second route is through a mystical experience of "no-mind", one that suspends the dualities of thought and language that give rise to the objects of mind and the world. In such mystical moments one might be said to cleave (devekut) to Ein-sof itself, the distinctionless unity that is the source and substance of all distinctions.

The third, rational route, seeks what might be called the trace of the primal non-dualistic unity that is present in our dualistic, polarized world, a sort of "echo" of the "big-bang" that produced the distinctions between subject and object, word and thing, mind and matter. We intuit this trace or echo when we recognize the interconnection and interdependence of all things, and especially when we become aware of the coincidentia oppositorum, the interdependence and ultimate equivalence of the fundamental polarities of our experience and world-views.

The tracing of the various coincidentia between mind and matter, subject and object, word and thing, free-will and determinism, to name but a few of the fundamental polarities or antinomies of human experience, amounts to something of a "proof" for the primordially of a unified, non-dualistic state, and provides a rational philosophical ground for the mystics quest for the distinctionless "One".

6. The Kabbalah, though not philosophy per se, is suggestive of a philosophical program in which we seek to grasp the interdependence of seemingly opposed philosophical arguments and positions.

Because language and (language-informed) experience bifurcates a single reality into polar oppositions between words and things, mind and matter, subjective and objective, etc. particular philosophical positions arise that seize hold of only one pole of any given opposition. We thus have materialists (who are opposed to idealism), objectivists (opposed to subjectivism), atheists (who are opposed to theism), determinists (opposed to the doctrine of free will), etc.

The philosophical program suggested by the Kabbalist's doctrine of coincidentia oppositorum, the unity of opposites, is one in which we seek to uncover and demonstrate the reciprocal dependencies between philosophical positions that are generally thought to be mutually exclusive. In finding such reciprocities we not only demonstrate the futility (and essential contestability) of any philosophical or theological position, but come as close as reason will allow to the primal, undifferentiated unity that "lies behind" our dualistic

conceptions.

7. The cosmos as we know it is the result of a contraction, concealment or negation of the one, all-encompassing reality.

The world is not a something created from nothing but a form of nothingness resulting from the concealment of something. The result of the divine Tzimtzum (contraction/concealment) is the illusion of difference, individuality, materiality, and freedom. Yet from another perspective, this "illusion" is most "real" and the foundation and completion of God Himself. Tzimtzum is the foundation for all distinction, difference, separateness and finitude. It is both achieved through gives rise to language; the distinction between words and things. Tzimtzum, as language, is also the source of estrangement, exile and alienation.

8. The supreme value on difference in all aspects of the finite world, while at the same time recognizing and seeking to establish a unity with the divine that overcomes the exile resulting from the concealment of Ein-sof.

One implication of the dual illusion/reality nature of the Tzimtzum is that the Kabbalists placed both a supreme value on difference in all aspects of the finite world, while at the same time recognizing and seeking to establish a unity with the divine that overcomes the exile resulting from the concealment of Ein-sof. In the end. The Kabbalists seek a unity that encompasses and yet preserves difference. For example according to the Chabad Hasidic thinker Reb Aaron:

"...the essence of His intention is that his coincidentia be manifested in concrete reality, that is, that all realities and their levels be revealed in actuality, each detail in itself, and that they nevertheless be unified and joined in their value, that is, that they be revealed as separated essences, and that they nevertheless be unified and joined in their value."

Such a celebration of unity in diversity, if properly carried forth includes a deep respect for differences in ethnicity, culture, gender, species, etc. with a concomitant recognition that each finite entity, in its particularity, is an essential manifestation of the unified, singular whole, Ein-sof.

9. The world is essentially a world of meaning and values rather than matter and things.

These values are restored/created by the spiritual, intellectual, creative and ethical acts of humankind. For the Kabbalists, the elementary particles of the cosmos, the archetypes and constituents of all things are the ten Sefirot. Each individual, each soul, each thing, and indeed each moment is comprised of a unique combination of Sefirot (significances and values). However, as a result of a rupture and alienation that is inherent in the acts of consciousness, reflection and language that comprise the human condition, the world as we know and experience it (the Kabbalist's world of "action"—assiyah) is comprised of broken values (broken

"vessels") that must be repaired and restored. The very process of reparation (Tikkun ha-Olam), comprised of the spiritual, intellectual, creative and ethical acts of humankind restores the broken vessels and thereby (paradoxically) constitutes the very values that were broken, incomplete, and unrealized to begin with.

10. The entire Kabbalistic system of thought, beginning with Ein-sof (the Infinite) and moving through, Ayin (Nothingness), Tzimtzum (Contraction/Concealment), Sefirot (Archetypes), Shevirah (Rupture) and Tikkun is a cartography of values, a catalog or road map to the meaning and value of both life and the world.

Each point along the way of the Lurianic system (and here I am including not only the Sefirot, but each of the Lurianic symbols define values, which taken together comprise the "Good", the world, and the Absolute (Ein-sof). The Kabbalah thus provides us with an axiological system that encompasses ethics, aesthetics, spirituality, intellect, wisdom, and all other forms of meaning and value.

11. The values of deconstruction and reconstruction in a continual revision of our concepts of God, self, and world.

The symbols of Shevirah (rupture) and Tikkun (emendation restoration) are said by the Lurianists to apply to all things, events, and times. The dynamic implicit in these symbols is one in which humanity, the world, and even God himself are in a continual state of revision.

The Kabbalists held that such revision is definitive of Ein-sof itself, and that the very idea of Ein-sof is such that the divine can only be realized in a ruptured world that is emended and restored through the ethical, aesthetic, spiritual and intellectual acts of humankind. The dialectic of rupture/emendation is correlative to the notion of "infinite interpretation", and further reinforces a conception of religion and philosophy that is opposed to dogma as it is continually subject to its own revision and transcendence.

The doctrine of Shevirat ha-Kelim (the Breaking of the Vessels) has numerous philosophical and psychological implications. The Kabbalists' held that the Shevirah or "breakage" occurs in all things at all times, and that the idea of "broken structures" is relevant not only to the cosmos as a whole but to the lives of individual men and women.

For the Kabbalists, pathology, evil and deconstruction are important for both individual psychology and for the ultimate meaning and redemption of the world. The Shevirah is also relevant and necessarily present in any given system of thought or set of beliefs, religious, scientific, and so on, suggesting that no system of thought or set of beliefs, those of Judaism and the Kabbalah included, can ever be perfectly satisfactory or complete.

The Shevirah is the driving force of an indefinitely extended Kabbalistic dialectic and is an important analog and precursor to contemporary deconstruction. Indeed the process described in the Lurianic Kabbalah of emanation (Sefirot), deconstruction (Shevirah) and restoration (Tikkun) is reflected in the models that 20th century thinkers have utilized in comprehending history, advances in sciences, human psychological development, transitions in the arts, and individual psychodynamics.

12. The multiplicity of experiential worlds.

The Kabbalah suggests the possibility of various "ontologies" proceeding from a phenomenology of human experience, and recognizes that since the world is constructed as a means of organizing experience, and that since there are many such means, there are indeed many worlds. For example, the Kabbalists hold that certain worlds can be understood as an assemblage of values and ideas just as others structure material elements and events.

Further, they raise the possibility that the "ultimate nature of the cosmos" might best be articulated via metaphor or even in non-prepositional form, either as a series of questions, perspectives or even actions! Further, both God and the world might best be understood as an infinite series of perspectives as opposed to a series of entities or experiences.

The Kabbalistic doctrine of multiple and higher worlds interfaces with contemporary thought in a number of ways. The idea that each of the higher and lower worlds are perceived and known on our earth suggests that these worlds can be understood as paradigms within which our experience is organized.

On the other hand, the idea that God created and destroyed many worlds prior to the current cosmos, and that these worlds self-destructed because they failed to have the proper balance of sefirotic elements, in particular the proper balance of chesed (kindness) and din (judgment) (or, in Lurianic terms, between emanation and contraction), suggests parallels with contemporary theories in particle physics and scientific cosmology. The Kabbalistic doctrine of worlds provides openings for both hermeneutic and scientific cosmological speculation.

Aspects 13 through 19 will be covered in next month's *Rite Word*.

About the author

Sanford L. Drob received a PhD in Philosophy from Boston University in 1981, and a PhD in Clinical Psychology from Long Island University in 1987. He is a practicing licensed Psychologist in the state of New York and Director of the Forensic Psychology Concentration at Fielding Graduate University in Santa Barbara, California. Dr. Drob is also an artist, author, lecturer, and workshop leader. You are encouraged to visit his New Kabbalah website at <http://www.newkabbalah.com/>.

From the Venerable Continued

Father of all men and the concept that all men are brethren under the one God. These fundamental ideas are essential to all civilized creeds and reflect the natural religion at the core of Freemasonry.

Natural religion, which is universal and ethical, differs from dogmatic religion. While natural religion provides ethical teachings applicable to all, dogmatic religion builds upon specific historical events, articles of faith, or movements within its tradition.

Modern Freemasonry does not endorse any particular dogmatic religion. It does not seek to replace the articles of faith that its members may hold by birth, tradition, or personal conviction. Instead, it deepens and enriches the religious consciousness of its members through Masonic work.

Freemasonry welcomes adherents of all religions, serving as a support and aid to various dogmatic religions. It encourages individuals to uphold the principles of their faith while fostering unity and understanding among people of different religious backgrounds.

By emphasizing the naturally religious character of its teachings, Freemasonry offers a valuable service. Its teachings and principles guide Masons in their personal and civic duties, making them better citizens and better Freemasons. Freemasonry supports the idea of prayer, labor, and the realization of God's Universal Kingdom on Earth, aligning with the mission of many churches.

In conclusion, Freemasonry stands as a beacon of unity, emphasizing the natural religion that transcends differences and encourages individuals to live right and think high. It is not a replacement for personal religious convictions but a complementary force that strengthens individuals in their pursuit of moral and ethical living. Freemasonry's universalistic approach fosters harmony and brotherly love among people of diverse faiths, reflecting God's fatherhood in a world united in brotherhood.

**Excerpts from *The New York Masonic Outlook*
May 1927**

Harsh Rampshad

From the Master of Kadosh Continued

tisement said it was cheaper than real mercury.

Another item was the collapsing chair which would provide "wholesome fun" but many of the catalog items were not that wholesome. In 1922 some DeMoulin employees used one to play a prank on a railroad shipping agent. That "wholesome fun" cost the factory \$5000.00. (A top paid gold miner in the Sierras, that year, was paid \$4.50 per day!) Some prank.

The final item worth mentioning was The Goat! There were several versions with different features. All were basically a wheelbarrow with a goat's body which the candidate rode blindfolded. Must have been popular as "riding the goat" can still be heard.

To finish, here is an edited tale about a goat rider,

When Father Rode the Goat

The house of full of arcana, and mystery profound
We do dare to run about or make the slightest sound
We leave the big piano shut and do not strike a note:
The doctor's been here seven times since father rode the
goat.
He joined the lodge a week ago; Got in at 4:00 a.m. - - -
And sixteen brethren brought him home, though he says
that he brought them
His wrist was sprained and one big rip had rent his Sunday
coat - - -
There must have been a lively time when father rode the
goat.
But somehow, when we mention it, he wears a look so
grim;
we wonder if he rode the goat . . . or if the goat rode him!

Bill M. Fiel



Resource Fair that is hosted by Parents Helping Parents. PHP is a local resource for parents of children with special needs. The fair was a great opportunity to disseminate information to the community about our language center and sign-up interested families for screenings.



1,100 participants attended the event! We were able to share with attendees

information about the RiteCare Childhood Language Center of San Jose and encourage donations to support our clinic. We are grateful to Angela

Athans and Monica Lopez for helping with set-up and sharing information about our center to bilingual families.



In the coming weeks we will be meeting with children and their families who signed up for screenings at our language center. What a great opportunity to reach out to families in need!

The following is an updated list of books that the Clinic would like to have to help the kids. If so inclined you can order from Amazon and have shipped to the SR, or buy and bring it in. Thanks for your Consideration

List of Requested Books for Clinic Library – Updated 5/1/23

A Birthday for Cow by Jan Thomas
 A Pest in the Garden by Jan Thomas
 What Is Chasing Duck? By Jan Thomas
 My Friends Make Me Happy by Jan Thomas
 The Apple Pie Tree
 Spot (the dog) any book from the series
 Where the Wild Things Are
 Sheep in a Shop
 Pirate Pete by Nick Sharat
 There Was an Old Lady (any book from the series)
 Love Monster
 The Day It Rained Hearts
 My Mouth is A Volcano
 Bears Loose Tooth
 Bear Wants More
 Sneezzy the Snowman
 A Snowy Surprise
 Harry the Dirty Dog
 Bear Snores On
 Room on the Broom
 The Little Mouse, the Rid Ripe Strawberry, and the Big Hungry Bear
 The Very Hungry Bear
 The Very Sleepy Bear
 Where is the Green Sheep
 Mr. Grumpy's Motor Car
 The Scarecrow's Hat
 Spooky Wheels on the Bus
 Llama Llama – any book from the series
 Ketchup on Your Cornflakes
 Run Turkey Run
 Rosie's Walk
 Personal Space Camp
 You Choose by Nick Sharratt
 Chicka Chicka Boom Boom

Stated Meeting Menu Tuesday

December 12th 2023

(Vegetarian Entrée by REQUEST ONLY call the office, by Dec 8th)

Call the Office at 408-978-7483 & make your reservations!

- Soup de jour
- Ham
- Potatoes au gratin
- Mixed Veggies
- Dessert

From the Secretary



We are now at the end of the year, there are still a few of you who have not paid their dues. If you are one of them you need to take care of it quickly, or you will be suspended. If for some reason you are having difficulty paying, then simply call me. If you get suspended because you can't pay, then that is your fault, for not talking to me.

Our annual elections are coming up, if you want to join one of the lines, now is the time to be talking to the presumptive incoming masters.

Cost for Life Membership

Age	Factor	Amount
Under 49	21X	3255
50-54	19X	2945
55-59	17X	2635
60-65	14X	2170
Over 65	11X	1705

Annual Dinner Ticket Books

You can now buy an Annual Dinner Ticket Book, which gives you 11 Stated Meeting Dinners and 1 Grand Masters Banquet. For a cost of \$150. This saves you \$40 off of the annual price or over 21%.

This is the current price. You can apply this years dues to this amount. There will be a slight increase for next year.

State Wide II Reunion Class

April 26th (in San Jose), 27th and 28th (in Oakland), 2024 (all 29 to be conferred)



ANCIENT AND ACCEPTED SCOTTISH RITE OF FREEMASONRY,
SOUTHERN JURISDICTION, U. S. A.

Petition for Degrees

(Full) Name: _____
FIRST NAME MIDDLE NAME LAST NAME DATE

Street Address: _____ City: _____

State: _____ Zip Code: _____

Home Phone: (____) _____ Work Phone: (____) _____ Cell Phone: (____) _____

Month, Day, and Year of Birth: _____

City, State, Country of Birth: _____

Are you a US Citizen? YES NO If "No", where are you a citizen? _____

E-Mail Address: _____ Wife/Partner's Name: _____

Years as M.M.: ____ Blue Lodge Name _____ No. _____

Lodge City and State: _____

Date and Place Raised: _____

Occupation: _____ Employer Name: _____

Have you ever previously petitioned for any Scottish Rite Degrees? YES NO

Hat Size: ____ (example: "7 1/8")

"I, the above named and below signed, confirm a belief in a Supreme Being, the inculcation of patriotism, respect for law and order, and an undying loyalty to the principles of civil and religious liberty, and the forbearance of a state sponsored religion, principles embodied by the Founding Fathers of the United States of America. I respectfully petition to receive the 4th through 32nd Degrees of the Ancient and Accepted Scottish Rite. I am currently a Master Mason in good standing."

_____		Spring	Fall
<i>Candidate's Signature</i>	Degree Fee	\$200	\$200
_____	Annual Dues	\$90	\$0 (For Current Year)
1st Sponsor PRINTED NAME	Total Due:	\$290	\$200

<i>1st Sponsor Signature</i>			

2nd Sponsor PRINTED NAME			

<i>2nd Sponsor Signature</i>			

I hereby authorize the San Jose Scottish Rite to charge \$ _____
to Credit Card # _____ CVC _____
Expiration Date ____ / ____

(Return Petition to Valley General Secretary's Office)

Signature of authorized card holder



THE RITE WORD

2455 Masonic Drive
San Jose, CA 95125-2036

Phone: 408-978-7483

e-mail: mail@sanjosescottishrite.org

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We, the San Jose Scottish Rite Foundation(TIN 94-2541623), hereby certify that all funds received on the behalf of the San Jose Scottish Rite Foundation, The Children's Language Disorders Clinic, and/or the San Jose Scottish Rite Scholarship funds are used for charitable purposes only and the donor receives no goods or services in return for their donation.*

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Future Scottish Rite and Masonic Events

Tuesday Dec 12th ~ Scottish Rite Stated Meeting 6:00 pm

Lodge of Perfection Opens

Elections—Budget

Tuesday Jan 9th ~ Scottish Rite Stated Meeting 5:30 pm

Lodge of Perfection Opens Installation of Officers

Thursday Jan 25th ~ SCVOA Meeting 6:30 pm

Liberty Lodge

Tuesday Feb 13th ~ Scottish Rite Stated Meeting 6:00 pm

Lodge of Perfection Opens

SweetHearts Dinner

Tuesday Feb 20th ~ SCVOA Meeting 6:30 pm

San Jose 10 Lodge